



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)

1. Alef. Lam. Meem. Ra. ¹ Telka ^w (she-that-afar-it ^w / those ^w) (are) The Book's ^x Aya'te ^w (Qur'anic statements) ^w and (that) which ^x (had been) descended to you ^g from your ^t Lord (is) the right; [and,] but most (of) the mankind believe not.	الْمَرَّةِ تِلْكَ آيَاتُ الْكِتَابِ وَالَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١﴾
2. Allah, Who [He] raised the Heavens ^w by other than pillars ^w you ^z see it; ^w afterwards istawa ² ([He] set Himself) on The Arshe ^{x3} (Throne of Kingship) ^x and [He] subjugated the sun ^w and the moon ^x each runs to an ajalen ⁴ (term-limit) musamma ⁵ (that which is designated and/or named); disposes [He] the matter [He] expounds the Aya'te ^w (miracles/signs/proofs); la'alla (craving currently unavailable deed that/perhaps) you ^b by your ⁿ Lord's lega'a (meeting with) toqeenooona (you ^z believe with certitude).	اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ﴿٢﴾
3. And He Who extended [He] the Earth ^w and made [He] in it ^w anchors ⁶ (catches/fasteners/stabilizers) and rivers and of all the thamara'te ^w (yields/crops) ^w [He] made in it ^w two pairs ^x /categories; ^{x7} overlays [He] the night the naba're (between sunrise and sunset); verily in tha'leka (afar-that-it/that) ^x surely (are) Aya'ten ^w (miracle/-sign/proof) for a people rethinking.	وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشَىٰ اللَّيْلُ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٣﴾
4. And in the Earth ^w (are) neighboring ^w tracts ^w and gardens ^w of grapes ⁸ and zar'on ⁹ (crops ready for harvesting/sprouts) and palm-trees ^w twain/off-shoots and other than	وَفِي الْأَرْضِ قِطْعٌ مُّتَجَوِّرَاتٌ وَجَنَّاتٌ مِنْ أَعْنَابٍ وَزُرْعٌ وَنَخِيلٌ صُنُونٌ وَغَيْرُ صُنُونٍ

¹ See the Lexicon attached to this Translation for commentary.

² The word "istawa" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the "how" did He "istawa" is not knowable, because there is nothing to compare Allah with to know the "how" of His action.

³ See the Lexicon attached to this Translation for more elaboration on this wondrous word.

⁴ The word "الأجل" means term-limit, see اللسان.

⁵ The word "musamma" is masculine, singular, subjective noun, meaning: that which is designated and/or named.

⁶ That is the mountains.

⁷ The word "زوج" strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category = "صنف" (sort or kind or specimen), (5) hue (color). And quite relevant to the word "زوج" is its plural: (1) "أزواج," which could also mean: (2) similars, i.e. the look-likes. (3) Hues. See اللسان.

⁸ Invariably throughout The Qur'an when the reference is made to the "النخل و الأعناب" the mention of the date-palm is openly stated but with respect to the grapevine, known in Arabic as "الكرم," never ever the mention of the "grapevine per se but the reference is made only to the fruit itself, i.e. the grapes." In this respect, there is a true Hadeeth in al-Bukharey and Muslim, which directs the believers not to refer to "العنب" as "الكرم," because surely the "الكرم" is the Muslim. And in another narration: verily only that "الكرم" is the heart of the believer. See نزهة المتقين؛ شرح رياض الصالحين، لمحي الدين مستو ومصطفى سعيد، مؤسسة الرسالة، الرياض.

⁹ See Section 34, in the Introduction, for very lengthy discussion of this important word "zar'on" = "زرع."

<p>twain/off-shoots, (<i>all are being</i>) watered by one water and [W] favor some (<i>of</i>) it^w over some in the <i>okol'e</i>¹⁰ (<i>fruits-/crops/edibles</i>); verily in <i>tha'leka</i> (<i>afar-that-it/that</i>)^x surely (<i>are</i>) <i>Aya'ten</i>^w (<i>miracle/sign/proof</i>) for a reasoning people.</p>	<p>يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفِضَ لِبَعْضِهَا عَلَى بَعْضٍ فِي الْأَكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٠﴾</p>
<p>5. And <i>en</i> (<i>if</i>) you ^s wonder, so wonderment (<i>is</i>) their say: are if we were <i>tora'ban</i> (<i>crushed sand</i>) are verily we sure/surely in a new creation; those (<i>are</i>) who^r unbelieved they^z by their Lord, and those the shackles (<i>are</i>) in their necks^w and those (<i>are</i>) The Fire's^w companions, they (<i>are</i>) in it^w immortals.</p>	<p>وَإِنْ تَعْجَبْ فَعَجَبٌ قَوْلِهِمْ أَإِذَا كُنَّا تُرَابًا أَءَإِنَّا لَفِي خَلْقٍ جَدِيدٍ أُولَئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَئِكَ الْأَغْلُلُ فِي أَعْنَاقِهِمْ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾</p>
<p>6. And they^z <i>yasta'ajelo</i>¹¹ (<i>affirmably hasten</i>) you ^s by the <i>sayyea'tey</i>^w (<i>demeritorious-deed</i>)^w before the <i>hasanatey</i>^w (<i>meritorious-deed</i>)^w and <i>qad</i> (<i>already and affirmatively</i>) ceded^w before them the <i>matholato</i> (<i>deterrent-examples</i>);^{w12} and verily your^t Lord (<i>is</i>) surely forgiveness^w possessor for the mankind over their injustice; and verily your^t Lord surely (<i>is</i>) severe (<i>in</i>) the punishment.</p>	<p>وَسْتََعْجَلُونَكَ بِالْسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْأَمْثَلُ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ﴿١٢﴾</p>
<p>7. And say who^r unbelieved they^z: <i>lawla</i> (<i>why had not been</i>) descended on him an <i>Aya'ton</i>^w (<i>miracle/sign/proof</i>) from his Lord; verily only you^s (<i>are</i>) a warner; and for every people (<i>is</i>) a <i>haden</i> (<i>divine-guider</i>).</p>	<p>وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ إِنَّمَا أَنْتَ مُنْذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ﴿١٣﴾</p>
<p>8. Allah knows what bears^w each female and what sink¹³ the wombs^x and <i>tazdado</i>¹⁴ (<i>further augments</i>) [<i>it</i>^x]; and everything <i>enda</i> (<i>by munificence of/by Rule of</i>) Him (<i>is</i>) by a <i>meqdar</i> (<i>measurement/fating-gauge/standard</i>).</p>	<p>اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ﴿١٤﴾</p>
<p>9. Knower (<i>of</i>) the invisible and the visible, The <i>Ka'beero</i>^{x15} (<i>Big beyond comparison/comprehension/Predates all things</i>) The <i>Muta'aley</i>¹⁶ (<i>He Who is ever towering above all shortcomings and above all His creatures in all attributes</i>).</p>	<p>عَلِمَ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ ﴿١٥﴾</p>
<p>10. Coequally of you^b who^p concealed [<i>be</i>] the say^x and who^p loudened [<i>be</i>] by it^x and who^p (<i>is</i>) <i>mustakhfen</i>¹⁷ (<i>affirmably-concealer</i>) by night and a <i>sa'rebon</i> (<i>down-sloping/designated road journeyer</i>) by the <i>naha're</i> (<i>between sunrise and sunset</i>).</p>	<p>سَوَاءٌ مِنْكُمْ مَنْ أَسْرَ الْقَوْلِ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخَفٌ بِأَيْلٍ وَسَارِبٌ بِالنَّهَارِ ﴿١٦﴾</p>

¹⁰ The word "*okol'e*" = "*أكل*" is singular, masculine, subjective noun having several meanings: (1) the fruits, (2) the morsel/crops of any food or fruit, (3) the edibles, (4) the lot or portion of food or fruit.

¹¹ See the Lexicon attached to this Translation for the effect of the letter *س* when added to a word.

¹² One meaning, among others, of "example is: punishment given as a warning or deterrent. See the American Heritage Dictionary. In this case it is in the plural feminine.

¹³ That is by seeping or oozing of its blood (e.g. menstrual cycle) or premature abortion, etc..

¹⁴ The word "*tazdado*" implies greater intensity, and *التأج* says it is "*أبلغ*." So further is prefixed for this purpose.

¹⁵ The word "*kabeer*" = "*كبير*" when prefixed with the article "The" becomes One of Allah's most beautiful attributive names, meaning, in this case: He Who is signalized and singled to be bigger/older than anything humanly imaginable. As Allah is *The First*, as *nothing is ahead of Him*, and *He is The Last*, as *nothing is after Him*. Allah is *incomparably Big/Pre-Extant/Predates all things*.

¹⁶ The word "*muta'aley*" = "*متعالى*" means: He Who is ever towering above all shortcomings and all His creatures in all attributes".

¹⁷ See the Lexicon attached to this Translation for the effect of the letter *س* when added to a word.

11. For Him¹⁸ (are) trackers^{w19} from between his hands^{w20} and from his rear^x they^z keep-up²¹ [him],²² of Allah's command; verily Allah changes not whatever²³ (is) by (within) a people until they^z change whatever (is) by (within) their selves; ^w and if Allah wanted by a people an ill^x then no *maradda* (fending/repelling) for it^x and not for them of lesser than/without Him of a guardian. لَهُ مُعَقِّبَاتٌ مِّن بَيْن يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِّن أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُم مِّن دُونِهِ مِن وَال ۝
12. He Who shows you^b [He] the lightning,²⁴ frighteningly,²⁵ and covetously,²⁶ and [He] establishes the *sahaba*²⁷ (gliding-clouds) the heavies. هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنشِئُ السَّحَابَ الثِّقَالَ ۝
13. And *yousabbeho*²⁸ (says: *subhana Allah*) the thunder by His praise and the angels from *keheyfatee*^{w29} (circumstantial state-of fearing)^w Him; and [He] sends the thunderbolts^w so [He] betides by it^w whom ^p [He] wills; and they^z dispute in Allah while He (is) severe (*vis-à-vis*) the *meba'le*³⁰ (Proficient-Schemer / Overcomeer/Punisher). وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَن يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْحَالِ ۝
14. For Him (is) the right's [an] invocation^w and who^r invoke they^z of lesser than/without Him, not *yestajeebona*³¹ (they^z compliantly-respond) for them by a thing, except as *ba'setto* (outstretcher/taker) (of) his both hands-palms to the water to reach his mouth and not it^x* surely its^x reacher; and not the unbelievers' invocation except in a misguidance^x/waste.^x لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِن دُونِهِ لَا يَسْتَجِيبُونَ لَهُم بِشَيْءٍ إِلَّا كَبَسِطَ كَفِيَّهُ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَلِّغِهِ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ۝

¹⁸ For Allah, i.e. He made them to be.

¹⁹ The word “مُعَقِّبَات” is a plural of multiplicity or the exaggeration of the function of the word in reference, in this case “مُعَقِّبَات” = *trackers*,^w meaning the angels. Since the plural of “مَلَائِكَة” = angels, is a broken plural, so it is in the feminine format. And the “ت” in “مُعَقِّبَات” is for multiplicity and intensity.

²⁰ The expression “between his hands” is an Arabic tongue expression meaning: before, ahead of, fronting.

²¹ The word “يَحْفَظُونَهُ” is rooted in “حَفَظَ” = “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster's Dictionary puts it: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

²² The pronoun “ه” in “يَحْفَظُونَهُ، وَخَلْفَهُ، وَيَدَيْهِ” all refer to subjective noun in the previous Ayah, (S13:10).

²³ This “مَا” = “whatever” is a conditional particle, although some say it may be “اسم موصول” = *connective noun*.

²⁴ The “البرق” = “lightening,” is figuratively speaking mean “rain water,” say Qur'an commentators. See الطبري.

²⁵ That is from its destructive force for the traveler or sea man, according to The Qur'an commentators.

²⁶ That is for the possible rain for the land dwellers and their desire for rain, say Qur'an commentators.

²⁷ The word “سحاب” versus “غيم” is that the “سحاب هو ينسحب” i.e. glides itself or the wind pulls or pushes it and make it move. And it's plural of a “سحابية.” Whereas the “غيم” appears stationary. انظر اللسان.

²⁸ Saying “*subhana Allah*” = singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

²⁹ The word “خِيفَة” = “a state-of-fear,” meaning adhering to them at all circumstances. That is what is “الراغب” says. See الراغب. On the other hand says a, “تاج العروس” meaning a transitory state, such the “خِيفَة” of *Mosa* (*Moses*) in (S20: 67) which says: “So, [he] perceived in himself a *keheyfatan* (a circumstantial state-of-fear) *Mosa* (*Moses*).” Since The Qur'an is first and for most is: “Qur'an Arabic,” it seems to me what says “تاج العروس” is more correct in this case. Moses' *keheyfatan* was during the initial stage of the show-down between Pharos magicians and Moses.

³⁰ The Arabic word “المحال” = *mehal*, means the proficient-schemer and overcomeer or punisher.

³¹ The word “يَسْتَجِيبُونَ” is rooted in “استجاب,” meaning: favorably/compliantly respond, not just respond. See الهادي.

* The word “هو” refers to the water. See إعراب القرآن وصرفه وبيانه، لـ محمود صافي.

15. And for Allah kowtow who^p (are) in the Heavens^w and the Earth^w voluntarily and coercively,³² and their shadows (are) in the *ghodowe* (dawn-until-sunrise) and the *aa'ssa'le* (late afternoon until sunset).³³ **وَاللَّهُ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَّلُهُمْ بِالْغُدُوِّ وَالْآصَالِ ﴿١٥﴾**
16. Let-say [you^s]: Who (is) the Heavens^w and the Earth's^w Lord; let-say [you^s]: Allah; let-say [you^s]: have then *ittakbathatom*³⁴ (you^c took and presumed) of lesser than/-without Him *an'leyaa*³⁵ (guardians/allies) not possess they^z for their selves^w a benefit and nor a harm; let-say [you^s]: are level/even the blind and the *basseero* (keen seer); or are the darknesses^w and the illumination^x level; or they^z made for Allah partners (deities); they^z created like His creation so looked-alike the creation on them; let-say [you^s]: Allah (is) Creator (of) everything and He (is) The One The *Qabba'ro*³⁶ (Ever/ Stout Subdner). **قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلْ اللَّهُ قُلْ أَفَاتُخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ أَنْ يَنْفُسَهُمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُ الْخَلْقُ عَلَيْهِمْ قُلْ اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴿١٦﴾**
17. [He] descended from the sky^w water;^x then flowed valleys^w by its^w measure then carried the torrent-rain foam, raiser, and of what they^z ignite over it^x in the fire^{w37} *ebtegha* (in earnest-quest) (of) an ornament^w or a *mata'aen*³⁸ (resource for a transitory worldly delight) (is) foam like it;^x like *tha'leka* (afar-that-it/ that)^x hits Allah the right^x and the false-hood;^x so as-to the foam so [it^x] goes *jufa'an* (as cast off), and as-to what benefits the mankind so *yamkotho* ([it^x] stays/ remain) in the Earth;^w like *tha'leka* strikes Allah the examples/ parables. **أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلَهُ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ﴿١٧﴾**
18. For whom^r *estajabo*³⁹ (they^r favorably-answered) for their Lord (is) the Paradise;^w and who^r not *yastajeebo* (compliantly responded they^z) for Him, had that for them what (is) in the Earth^w together and like it^x with it^x surely (would have) ransomed they^z by it;^x those for them (is) the ill reckoning and their abode/lodging (is) Hell^w and wretched the *meha'do* (bed/ cradle/ fixed expanse). **لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَىٰ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ أُولَٰئِكَ هُمْ سُوءَ الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ وَتُحْسِنُ الْمَهَادُ ﴿١٨﴾**
19. Does then who^p [he] knows, verily only (had been) **أَفَمَنْ يَعْلَمُ أَنْمَّا أَنْزَلَ إِلَيْكَ**

³² See the Lexicon attached to this Translation for the distinction between “*جرها*” *fat’ha* on the “ك” as in this Ayah, and “*جرها*” *dhammah* on the “ك” as in (S46: 15), and “*إكراه*” as in (S2:256).

³³ In English there is no exact corresponding words for “*غُدُو*” = “*ghodon*” (grammatically inflected “*ghodowe*”) and “*آصال*” = “*aasal*,” late afternoon until sunset.

³⁴ The word “*اتخذ*” from “*الإنخاذ*” which is “*إفتعال*” for “*الإنخاذ*,” as stated in *لسان العرب*; therefore, “*اتخذ*” is always taking and making/ presuming some-thing of what was taken. Thus, it is not just the mere taking.

³⁵ The word “*أولياء*” could also mean, among them: *protector, friend*.

³⁶ The word “*Ever*” is prefixed to “*Subdner*” to intensify it, as “*فهار*” is not just “*قاهر*”.

³⁷ That is the ore.

³⁸ The word “*متاع*” = “*mata’aen*” is rooted in the word “*متع*” = “*matta’a*” with many meanings, among them: resources of transitory worldly delight. See Lexicon attached to this Translation for more elaboration.

³⁹ The word “*استجابوا*” is answered plus made available what was requested, i.e. “favorably-answered.”

⁴⁰ See the Lexicon attached to this Translation for The Qur'an's characterizations of “*أهل الألباب*” = the *albab's* possessors.

descended to you ^g from your ^t Lord the right as who ^p he (is) blind; verily only reminisce the <i>albab's</i> ⁴⁰ (the hearts-intellects staff)'s possessors.	مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ ﴿١٠﴾
20. Who ^r they ^z fulfill ⁴¹ by Allah's covenant and not breach they ^z the <i>meethaqa</i> ^x (ratified-covenant). ^x	الَّذِينَ يُوفُونَ بَعْدَ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ ﴿١١﴾
21. And who ^r join they ^z what commanded Allah by it ^x that [it ^x] be joined; and they ^z reverently-fear their Lord and they ^z fear/know ⁴² the ill reckoning.	وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿١٢﴾
22. And who ^r <i>ssabaro</i> (they held on patiently) <i>ebtegba</i> (in earnest-quest) (of) their Lord's Face ⁴³ an <i>aqamo</i> ⁴⁴ (they ^z upheld-to-fulfill the prescribed obligations of) the Prayer ^w and they ^z expended of what <i>razzaqna</i> (We provided) them secretly and openly ^w and <i>yadra'ona</i> (they ^z ward-off) by the <i>hasanatey</i> ^w (meritorious-deed) ^w the <i>sayyeata</i> ^w (demeritorious-deed), ^w those for them <i>aogba</i> ^w (ultimate-result) ^w the <i>da're</i> ^w (the eternal home/paradise). ^{w45}	وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَذَرُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ هُمْ عُقْبَى الدَّارِ ﴿١٣﴾
23. <i>Adnen's</i> (Eden's) ⁴⁶ <i>Paradises</i> ^w /Gardens ^w they ^z enter it ^w and who ^p <i>ssalaba</i> ⁴⁷ (who obliged by divine criteria) of their fathers and their spouses (wives) and their progenies ^w and the angels enter on them from every door.	جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿١٤﴾
24. Peace (be) on you ^b by what <i>ssabartom</i> (you ^c had held on patiently); so <i>ne'ama</i> (most excellent) (is) <i>aogba</i> ^w (ultimate-consequence) ^w (of) the <i>da're</i> ⁴⁸ (eternal abode/home/paradise). ^w	سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴿١٥﴾
25. And who ^r they ^z breach Allah's covenant ^x from after	وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ

⁴¹ The word "يُوفُونَ" from "الوفاء" = "التمام" meaning gathering the last component of any obligation to make it a whole. So, "يُوفُونَ" means they endeavor and gather the last part of an obligation and fulfill it.

⁴² Linguistically the word "خَافَ" carries dual meanings: (1) fear and (2) know. Both meanings could apply.

⁴³ This is an Arabic tongue expression meaning His pleasure.

⁴⁴ The word "أَقَامُوا" from "أَقَامَ" in means upheld. But linguistically "أَقَامَ" means:

"أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان ومكان معين، معروف لدى الحاضر مسبقاً"

So, "أَقَامُوا" means they: (1) *sustained*, in the sense of *continuedness* and *keep up* of all the prescribed obligations, as in this *Ayah* (S2: 3). Also "أَقَامَ" has another "*sharey'ali*" prescribed meaning of: (2) *called or upheld to perform* the Prayer itself, as in the *Ayah*: "And when you^g were in them, then you^g upheld for them (the second call for) the Prayer," (S4: 102). Note: Prayer and how to be done was established and revealed by Allah. Hence people do not establish Prayer they only maintain and perform it.

⁴⁵ That is *Paradise*^w of the Hereafter^w.

⁴⁶ The word "عَدْن" is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the "عَدْن" is center of *Paradise*^w. According to Abdullah Ibn Omar, "عَدْن" is a palace in Paradise enters it but a prophet, *seddique*, or martyr.

⁴⁷ The word "صَلَحَ" = "*salaba*" (1) it's "فعل ماض لازم" = an intransitive verb, and a past tense that is we are dealing not with a transitive verb, "أصلح." And (2) "صَلَحَ" is very difficult to exactly define, let alone translate, as the criteria could differ among different people and different eras. However, a "divine criterion," such as the "Pillars of Islam" or any such criterion which is Allah sanctioned would do. Any "righteous" work done according to, say, secular criteria will not avail in this respect, as this respect requires belief in Allah and His Criteria. There are many *Ayat*^w that emphasize: "...while he (is) a believer." For e.g.: "And whoever works the righteous works, of a male or a female while he (is) a believer, then those they enter the Paradise,"^w (S4:124).

⁴⁸ The word *da're* = eternal-home, i.e. the Hereafter-home = *Paradise*^w or *Hell*.

<p>His <i>meethaqa</i>^x (<i>ratified-covenant</i>)^x and cut-off they^z what Allah commanded by it^x that [<i>it</i>^x] (<i>be</i>) joined and corrupt they^z in the Earth^w those for them (<i>is</i>) the curse^w and for them (<i>is</i>) the ill <i>da're</i> (<i>eternal abode/Hell</i>).^{w49}</p>	<p>بَعْدَ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٤٩﴾</p>
<p>26. Allah <i>yabsotto</i> ([<i>He</i>] <i>swells/expands</i>) the <i>rez'qa</i>^x (<i>provision-/victuals for sustenance/rain</i>)^x for whom^p [<i>He</i>] wills and [<i>He</i>] constricts; and rejoiced/reveled they^z by the life^w (<i>of</i>) the world;^w and not the life^w (<i>of</i>) the world^w in the Hereafter^w except a <i>mata'aon</i> (<i>resource for a transitory worldly delight</i>).</p>	<p>اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۖ وَفَرَحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتْنَعٌ ﴿٥٠﴾</p>
<p>27. And say who^r unbelieved they^z: <i>lawla</i> (<i>why have not</i>) descended on him an <i>Aya'ton</i>^w (<i>miracle/sign/proof</i>) from his Lord; let-say [<i>you</i>^s]: verily Allah misleads whom^p [<i>He</i>] wills and <i>yabdey</i> ([<i>He</i>] <i>divinely-guides</i>) to Him whom^p <i>anaba</i> ([<i>he</i>] <i>returned-penitently</i>).</p>	<p>وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۚ قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أُنَابَ ﴿٥١﴾</p>
<p>28. Who^r they^z believed and their hearts tranquilize by Allah's <i>thekre</i> (<i>Qur'an/mention of Him</i>), indeed by Allah's <i>thekre</i> tranquilizes the hearts.</p>	<p>الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۚ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٥٢﴾</p>
<p>29. Who^r believed they^z and worked they^z the righteous-works^w <i>ttoba</i>⁵⁰ (<i>beatitude/special tree in Paradise</i>)^w for them and a <i>busno</i>⁵¹ (<i>ultimately meritorious beautiful</i>) <i>ma'aabe</i>⁵² (<i>willful-return</i>).</p>	<p>الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحَسَنُ مَقَابٍ ﴿٥٣﴾</p>
<p>30. Like <i>tha'leka</i> (<i>afar-that-it/that</i>)^x We sent you^g in an <i>Ummaten</i>^w (<i>people/generation</i>)^w <i>qad</i> (<i>already and affirmatively</i>) ceded^w of before it^w <i>Umamon</i>^w (<i>peoples/generations</i>),^w to recite [<i>you</i>^s] on them which^x We revealed⁵³ to you^g while they^z unbelieve by <i>Ar-Rahman</i>; let-say [<i>you</i>^s]: He (<i>is</i>) my Lord, no an <i>elaha</i> (<i>a deity</i>) except Him, on Him I trusted and to Him (<i>is</i>) [<i>my</i>] repentance.^{x54}</p>	<p>كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لَتَتْلُوَا عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ ۚ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابٌ ﴿٥٤﴾</p>
<p>31. And had that a Qur'an^x (<i>had been</i>): treaded by it^x the mountains, or <i>qutte'at</i> (<i>had been iteratively cut</i>)^w by it^x the Earth^w or (<i>had been</i>) spoken by it^x (<i>to</i>) the decedents,⁵⁵ rather for Allah (<i>is</i>) the command together; have not then cognized who^r believed they^z that if⁵⁶ Allah wills surely <i>hada</i> ([<i>He</i>] <i>would have divinely-guided</i>) the mankind together; and not cease who^r unbelieved they^z betides^w</p>	<p>وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمَ بِهِ الْمَوْتُ ۚ بَلِ لِلَّهِ الْأَمْرُ جَمِيعًا أَفَلَمْ يَأْتِئِسَ الَّذِينَ ءَامَنُوا أَنْ لَوْ شَاءَ اللَّهُ لَهَدَى النَّاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا</p>

⁴⁹ That is Hell of the Hereafter^w.

⁵⁰ The word "*toba*" = "طوبى" = linguistically beatitude; also according to the *Hadeeth*, is a tree in Paradise, originating in The Prophet's home and goes to every home of the believers.

⁵¹ Some *linguists* suggest that *الحسن* is for the *face*, while *الجمال* is for the *parts of the body and other things*. See الهادي

⁵² The word "أوحى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded); and "الوحي" is fire or king. See الهادي.

⁵³ The speaker's pronoun "ي" in "متاب" by Arabic (linguistic) Rule, is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي.

⁵⁴ Due to Arabic eloquence there is an *omitted predicate clause* here, which could be: *would have been this Qur'an*. See القرطبي.

⁵⁵ The particle "لو" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لو" amounts to "if" or "when." See معني اللبيب، ابن هشام.

them by what *ssana'ao* (carefully-crafted they^z) a calamity^w or falls^w near their home^w until *ya'atee*^x (betides/-eventuates)^x Allah's promise; verily Allah not unfulfills the appointment.

صَنَعُوا قَارِعَةً أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يَخْلِفُ الْمِيعَادَ ﴿١١﴾

32. And *laqad* (verily, already and affirmatively) *istoh'ze'a* (had been affirmably jested) by messengers^x of before you^g so I protracted for whom^r unbelieved they^z afterwards I took them, then how [was] [My] punishment.⁵⁷

وَلَقَدْ أَسْتَهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَأَمْلَيْتُ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿١٢﴾

33. Is then Who^p He (*is*) *Qa'emon* (Ever-Maintainer) over each self^w by what earned-she;^y⁵⁸ and they^z made for Allah partners (*deities*); let-say [*you*^s]: let-you^z name them; or *tona'bbe'o* ([*you*^z] inform by piece-of-significant-and-availing-news) Him by what [He] knows not in the Earth^w or as apparent of the say; rather (*had been*) adorned for whom^p unbelieved they^z their machination and they^z repelled *a'n* (off) the path; and whom^p Allah misleads surely for him (*is*) not a *baden* (divine-guider).

أَفَمَن هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلْ سَمُّوهُمْ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ يَبْظَهَرُ مِّنَ الْقَوْلِ بَلْ زَيْنَ لِلَّذِينَ كَفَرُوا مَكْرَهُمْ وَصُدُّوا عَنِ السَّبِيلِ وَمَن يُضِلِلِ اللَّهُ فَمَا لَهُ مِن هَادٍ ﴿١٣﴾

34. For them a torment in the life^w (of) the world^w and surely the Hereafter's^w torment (*is*) *ashshaqqo* (woe fuller) and not for them from Allah of a protector.

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلِعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُم مِّنَ اللَّهِ مِن وَاقٍ ﴿١٤﴾

35. The Paradise's^w like/example which^u (*had been*) promised the *muttaqoona* (the reverentially guarders not to displease Allah), run^w from under it^w the rivers, its^w *okolo* (fruits-/crops/ morsel/edibles) (*is*) a bider (*ever unchanging*) and its^w shade [*too*]; *telka*^w (*she-that-afar-it*^w / *it*^w) *aogba*^w (ultimate-consequence)^w (of) whom^r *ettaqaw* (*they had reverentially guarded not to displease Allah*) and the unbelievers' *aogba*^w (*is*) The Fire.^w

مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ أُكُلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ ﴿١٥﴾

36. And whom^r We gave them The Book^x they^z revel/-rejoice by what (*had been*) descended on you^g; and of the parties (*is*) who^p [*he*] disclaims some (of) it;^x let-say [*you*^s]: verily only I (*had been*) commanded to worship Allah and not partner (*deities*) I by Him; to Him I invite and to Him (*is*) [*my*] *ma'aabe*⁵⁹ (willful-return).

وَالَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَن يُنْكِرُ بَعْضَهُ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُوا وَإِلَيْهِ مَوَابٍ ﴿١٦﴾

⁵⁷ The speaker's pronoun “ي” in “عقاب” is omitted, for “التخفيف,” = “alleviation, lightening” or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي.

⁵⁸ Here is an excellent example of Arabic eloquence, which is based on brevity and inference by deduction, as in this case where a predicate clause is omitted, as it is obvious to the well versed Arab. Speech brevity in Arabic is a supreme hallmark, e.g.: “مَا قُلْ وَ دَلْ” meaning “least in words giving most meanings.” So, inference by deduction is well exemplified here. And what is *appropriately omitted* is: “like another not so doer.”

⁵⁹ The word “المآب” has several meanings, such as: (1) return to the place of abode, (2) return to the source of authority (such as Allah, SWT) by way of repenting, all applying for entities with will. So it's a willful-return. See الراغب.

37. And like <i>tha'leka</i> (afar-that-it/that) ^x We descended it ^x (<i>harmoniously by</i>) ⁶⁰ Arabic rule; and <i>la'en</i> (if indeed) <i>etta-ba'ata</i> (you ^s closely-followed) their <i>ahwa</i> ⁶¹ (<i>tendentious likings</i>) after what came (to) you ^s of the knowledge; not for you ^s from Allah (<i>neither</i>) [of] a <i>wa'leyen</i> (<i>guardian/ally</i>) nor (of) a preventer.	وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَيْنَ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَمَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ ﴿٣٧﴾
38. And <i>laqad</i> (<i>verily, already and affirmatively</i>) We sent messengers of before you ^s and We made for them spouses (<i>wives</i>) and progeny ^w and not [was] for a messenger to <i>ya'atee</i> (<i>produce/bring about [he]</i>) by an <i>Aya'ten</i> ^w (<i>miracle/sign/proof</i>) except by Allah's leave; for every <i>ajalen</i> ⁶² (<i>term-limit</i>) (<i>there is</i>) a book.	وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُم أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِغَايَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٣٨﴾
39. Erases Allah whatever ⁶³ [He] wills and [He] firms; and He has 'The Book's Mother.	يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ ﴿٣٩﴾
40. And if either [We] assuredly show you ^s some (of) which ^x [We] promise them, or <i>natawaffaka</i> (<i>assuredly [We] receive you^s while before dying</i>), then verily only on you ^s (<i>is</i>) the announcement and on Us (<i>is</i>) the reckoning.	وَإِنَّمَا تُرِيدُكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ تُتَوَفِّيَنكَ فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ ﴿٤٠﴾
41. Have [and] ⁶⁴ not they ^z seen, verily We <i>na'atee</i> ([We] <i>bring about</i>) the Earth ^w [We] diminish it ^w from its ^w (<i>outlying</i>) borders; and Allah rules, no <i>mu'aqqeba</i> ⁶⁵ (<i>successor-alternate</i>) for His rule; and He (<i>is</i>) swift (<i>in</i>) the reckoning.	أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا وَاللَّهُ تَحْكُمُ لَا مُعَقَّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ ﴿٤١﴾
42. And <i>qad</i> (<i>already and affirmatively</i>) they ^z machinated who ^r of before them; so for Allah (<i>is</i>) the machination together; knows [He] what earns each self ^w and shall know the unbelievers for whom ^a (<i>is</i>) the home's ^w <i>aogba</i> ^w (<i>ultimate-consequence</i>). ^{w66}	وَقَدْ مَكَرَ الَّذِينَ مِن قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ الْكُفْرُ لِمَنْ عُقِبَى الدَّارِ ﴿٤٢﴾
43. And say who ^r they ^z unbelieved not you ^s (<i>are</i>) a <i>mursalan</i> (<i>sent-messenger</i>); let-say [you ^s]: sufficed by Allah <i>Shabeedan</i> (<i>Witnesser/ Testifier</i>) between me and [between] you; ^z and Who has 'The Book's knowledge.	وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ رَسُولًا قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ﴿٤٣﴾

⁶⁰ See the Lexicon attached to this Translation for an elaborate exposition regarding this vital denotative and connotative word, describing the diction of The Qur'an, (*harmoniously by*) Arabic rule., in short "حكما" = adverbial, since there is no way to *adverbially* express "حكما", which must be done, so I chose (*harmoniously by*).

⁶¹ The word "هو" translated as "(tendentious) liking," which in and of itself could be good or bad noble or vile. The Messenger (SAWS) says that believe not anyone of you until his "هو" agrees with what I came with, i.e. the Qur'an and Hadeeth.

⁶² The word "الاجل" means term-limit, see اللسان.

⁶³ The particle "ما" is "اسم أو أداة شرط" = conditional noun/particle; or "ما" = "إسم موصول" = connective noun meaning that which. See الذر المصون، لـ أحمد الحلب وإعراب القرآن، لمحمود صافي.

⁶⁴ The Arabic interrogative-castigatory particle "أولم" (implying negation) is made up of three parts (أ), (و), (لم) "أولم" meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an interrogative particle which takes precedence for beginning a sentence. See the Lexicon attached to this Translation for more elaboration.

⁶⁵ The word "معقب" by itself has many meanings, but as an Arabic tongue expression, such as the phrase "معقب الحكم", as in this Ayah "معقب لحكمه", i.e. "Allah's rule," it means a "sequel-changer," i.e. to change the nature or annul the rule after it had been issued or decided.

⁶⁶ The word "عقبى" means *ultimate-good-result*, commonly they say: عقبى لك i.e. *ultimate-good result* for you. +